A Sermon declaringe howe we ar Iustified by faith

Imprinted at londun by Willia hyl at the signe of ỹ grene hyl, and there to be soulde

VVHAT IT Is TOO BE: iustifyed by Christe and the way howe we are iustifyed and reprouing errour concernig it. Translated out of latin into Englyshe by E. T.

For asmuch as iustificacion whiche we haue throughe christe ys moste propre to a Chrystyan man, and is the well spring of al other gifts, vertuous and goodnes, yt shalbe meete first to se what we call to be iustified by chryst or to be iuste through christ, That we mai geue thankes to god the father & christ our lorde for his greate giftes first god doth not iustifie or absolute thē giltie or pronounce him iust (for thus singni fiethe iustifie) as a Tyraunte is wonte to doo whoo when he heareth one of his gard accused be he neuer so mischeuous he defendeth him, excuseth him: and wil not haue hym accompted gyltie, be his myschefe neuer so manifest and so he iustifieth him neither punisheth him acor

dynge to his deſertes, rather he wyll haue him accompted as a goode iuſte and honeſt parſone the which maner of iuſtifyinge is deceytfull. wycked, and tyranny called. But god doth iuſtefy ỹ ſinner after this ſorte. For as he is iuſt ſo is his iudgment rightuous. As Dauid witneſſeth. Lord thou art iuſte, and thy iudgemente is rightuous. For the which cauſe he fauoreth vs, not whyles we ſinne, neyther accompteth vs a iuſt whyles we are in ſinne, nether alloweth ſynners as the Tyranne doth. But yet God nether doth iuſtify men as a good kynge dothe for it is the part of a good Prince when an innocente and gyltles parſon is in ieopardy to defende hys innocencye againſt falſe accuſacions & openly to pronounce him his iuſte and ſet him free as he deſerueth to be. But yet neyther after thys ſorte, we can bee iuſtified as gyltles. For we are by nature ſinners. There are that wyl forgeue the faultes and pardon hym for none other cauſe but ỹ they are ſory for theyr

euyll deade neyther do require hym to satisfye, but delyuer hym freelye. But god dothe not so iustefy the synner not bicause he can not but because so it semethe goode to hym to forgiue noman with oute satysfactyon as after shalbe declared. Neither are we therfore Justyfyede because we canne geue GOD anye thynge of oure owne to counterpaise owre curses and synnes. For there is nothinge in man that can satisfye before god for the leaste synne yea man is not worthye to optayne the leste droppe of mercye at gods hand as Jacob saythe to god in genesis, I am lesse then al thi mercies for as s ambros sayethe the redemption of christs bloude shulde ware vile. Neither the perrogatiue of mans goode workes wold geue place to the mercye of god, if iustification, whiche is freely geuen, were done to workes that went before thē it shuld not be a free gift of ỹ geuer but ỹ wage a rewarde of ỹ worker as s paule crieth if we are iustifyed by the workes

of the lawe then is CHRIST deade in vaine neither can we saie this truly that we are made iuste partly by the satisfaction of christ & partly by our own for so we myghte boaste of oure selues whiche is contrarye to S, paules doctrine. For he saith he that dothe glorye let him glorye in god. And howe often dothe all the scrypture warne to geue god al honor & glory of iustifing mã by faythe no regarde had of oure merytes I wyll tell the truthe plainlye yf the leaste iote of oure iustificacion hong of oure selues the promes of God were not true. As S. Paule wytnessethe in hys epystle to the Romaynes bysydes that as Agath the Prophete and paule the apostle wryte, all those thynges are fylthie and vncleane that the vncleane goo about or doe, but al those are vncleane whoesoeuer they be that are not iustified of god, wherfore theyr merytes can not please God ne appease hys wrathe by anye meanes This esaye wil

ling to declare compareth all our owne
righteoulnes to a clothe defiled wythe
womens flowres, And ſ. Auſten affir-
mith that all the deſeruynges of men
wer loſt in adam after he had tranſgreſ
ſed and doonne that ſynne whereby we
were al condemned and made voide of
righteouſnes. For by Adam we are all
deade but bi Chriſte we are referred to
lyfe. Therefore good bretherne weighe
with me how that a man can of himſelf
redeme and pate ranſome for ſo greate
ſynnes: that is to wit how he being dea
de can reſtoore him ſelfe to life agayne
for this cauſe Chryſte ſayde not the ru-
lerof the Synagooge thou ſhalte ſa-
ſatyſfye for parte, and I wyll fullfyll
that that thou cannẽſte not. But he
ſayde to hym onelye beleue. And haue
a ſure confydence. Paule in the, Epyſ-
tle to the. Romans. Ad. Galat. Dothe
proue that no man Is Juſtyfyed ney-
ther by the Lawe of vertuous lyuinge
neyther by mannes iuſtyce yea rather

manues iustice did crucifie Chryste by the Jewes and condemne him before ponce pylate and did persecute, trouble and torment the same Christ diuersly but Saule after called paule in his mē bres. But I pray you when hath such a iustice as can make men iuste and blessed. First after paule the lawe, dothe encrease sinne & dothe not take it away ỹ lawe dothe bynde and condempne and not loose and sett free, yt kyllethe and not quickneth. Moreouer the pharisee did pronunce him selfe partly bye him selfe and partly bye god, and therfore he gaue god thankes, but bycause he gaue not the whole glory to god, and to him selfe ignoraunce, as the publicā did, he was not iustifyed. Let vs tal to remembraunce the parable of the shepe herde that leaupnge the xcix. Shepes whiche me anethe then that will iustify fye them selues) dyd seke, and fynde that shepe that was lost and brought hyr to hyr Fouide. Bye the Whyche

thinge are ment synners, that a cknow-
lege there synnes and trust to be saued
and made iuste onely by the mercye and
bountefullnes of god there is in certain
cytyes & contreys a lawe or custõe whe-
ther it be that in the last weke of lent we
call the passion weke certaine theues &
prisoners are delyuered & let out of pre
sõ paying no fyne by no dede of ther ow
ne but ỹ only mere mercy of ỹ prices wt
custome I do not trye out in this place
whether it be good or badde. The cle-
mencye of princes I praise if they haue
anye superstycion therin ỹ I disprayse.
This fact doth expresse vnto vs liuelye
ỹ goodnes of god for as those prisoners
are delyuered wher as they deserued no
such thing but rather extrem pũishmẽt,
seblably ar we saued by ỹ mercy of god
only christ beig our mediator & aduocat
wil ye be assured ỹ this is so marke the
theefe ỹ was hanged not for frõ christ tel
me what good did he at anye time why
Christ shoulde saye vnto him this daye
thou shalte be wyth me in parradyce

he was scourged ye will saye he was tor
mented and howinge on the crosse I an-
swere that he deserued for his meschefe
not onely those but greater yea euerlast
inge death for by those punischementes
happelye he might satisfye mans lawe
yet al his paynes were neuer able to cō
terpaise GODS iustice if he had ben
put to death a thousande times if anye
obiect that that was done by a wonder
and by a speciall preuillege withe them
I will saye that all those that are saued
are saued by a lytle mirracle and by the
mere mercye of GOD for somuche as
it is euedent that one manne is not bet
ter then an other by natur but by grace
for by nature we are all equall in daun
gier of euerlastynge dampnatyon. And
as Sayncte Paule Callethe vs the
Chylderne of Wrathe.

But the ryche, the Lorde GOD
by hys greate mercye dyd chovse whoo-
me hewould haue before the begynning
& creatyon, of the Woorlde, & whome he

dyd chewse them he called, whom he cal
led them he iustified, whome he iustified
them he glorified. This saying is none
of myne but of Paules the apostle ther-
fore our iustificacion, our saluacion &
our blessednes are al wholye to be grun
ded in Christ, and we partly i Christe &
partly in our selues for the which cause
Paul taught ỹ Corinthians ỹ no man
can laye any other foundacō besides ỹ
which is laide i Jesu Christ whosoeuer
they be that stablely foūdacō of ther sal
uacō on any other thē i him they ar not
wise ne experte in heuenly thinges, as ỹ
which bulde not vpō the suer rocke, but
on ỹ lowse sand which howse is not able
to stande when any tempest of wynd or
of greate floud of the sea shal assayle it
as our sautour Christ teacheth the gala
thiās which beīg deceayued by false p-
phetes did chalenge to be saued partlie
by their oune meritis, partly by christes
which there opinion Paul can not beare
i no wise, but doth exagitte it as pestife-
rus, & derogatine from ỹ glorie of God

for loke how muche ye geue to Mannes merites(cõcernig iustification)be they neuer so good & holy, so much ye take away from the glory of god,and so much is plucked frõ ỹ body of chryst as is put to the merites of man wherfore no man ought to thinke ỹ he is made iust because he satisfieth god him selfe either in part or whole It is also an errour ỹ certẽ mẽ sate the workes ỹ goo before iustificactõ although they be not good of thẽ selues yet to please ged through Chryst and to be compted of him as merites, whereon they cõclude ỹ they are iustified by chryst as without whome those workes were voyde & in vayne. To them I aunswer that this workes are synne and wy ki rst an euel tree can not bringe forthe good frutes. Secondarelye because without faithe and a sure truste in the merite of God exhibited for, Chriſte no man can please god. And paule also counteth the gay workes the iustice of the law which he had don before his iustification as a hurt and a vile thynge. And wyttynge

to Thimothe doth teache that we were
saued before the worlde through Christ
not accordinge to our deseruinges but
to his prepensed wyll and grace. To the
which saying Austen stucke stoutlye as
his workes do witnes, who then wyl say
that sinne dothe please the ryghtuouse
God and that they for Christes sake are
reputed as merites that so synne maye
make satisfaction for sinne: Christ died
for oure sinnes not to allowe them but
to emproue and dampne them, and too
teache that nothing do the displease him
but sinne But they saye to them that lo
ue God all thinges are good. It
is true: but how do they loue God who
me they knowe not: As yet not redemed
to god through faith and borne spiritu
allye as yet not lyghtened with his ho-
ly spirite as yeat not delyuered from the
pryson of darkenesse and grafted in the
kyngdome of his beloued and gracious
sonne of God. And the place of Paull is
not to be vnderstand of sinne but of the
crosse and afflictions as those thinges

that go before and the folowing of the place declarethe the more a worthye iustyce of god that shall not onlye not condemne synne but take it for vertue & also se it well rewarded let the opinions so absurde and wicked befarre both from the harte & the mouth of Christen men,

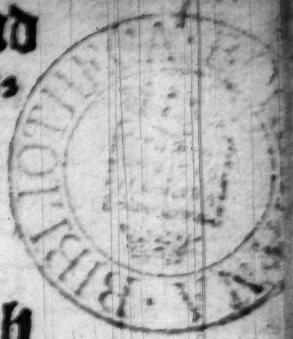
Lastelye some men woulde thinke that we are iustifyed by Christe as by an aduocat meane or entercessyō & ỹ he obteyneth of his father for vsremissiō of synnes whych we do not denye howbe it that to saye neither nothynge ne all that in the thynge is to be sayde for thes thinges that be of greater weight thē thes be thei ỹ passe ouer for fyrst christ did take vpō hī the synnes of his and wold haue attributed to him(such was his greate loue towarde vs his father agreinge to it.yea vyllynge so to be whiche Esayas saw longe or it came moreouer he not onelye toke them to hī selfe but as thoughe he had done them selfe whoe yet onelye and nomore but he was wyth oute all spotte of synne

wold pay our raũsõ wꝯ most bitter kid of deth wherbi he fully cõtrepesed & satisfied ẏ iustice, nether ther w contẽt he gaue vs his innocency, righteousnes holines & wysdom &, which is aboue all this gaue vs his sprit, that therby we being quickened not with our owne sprite but with the sprite of Chryste & that we new borne ye truylye borne agayn myght cal rightly God ye father and stand before him wout feare asthough we had neuer bene defiled with the least spot of sinne For he that spared not his own Sonne but gaue him for vs how can it bee that he wyll not geue vs all thinges wyth hi Nowe therfore we are iuste without sinne gyltles and innocentes, not onely by our owne rightuousnes that we are wout sinne for Christe hath our sinne vppon him and made it hys · and hath vanquised it by his deathe but alsoo by the rightuousnesse of Christe & the purite which he hath geuen vs moosse aboundantly. wher w we beinge wel cled and adorned maye boldly apere before god

this heauenly giftes these vertues these heuenle and eternal treasures only fayethe, and sure persuasyon of the mercye of God conteynethe in it and the bygger the faith is the greater also are they extemed by fayth all other giftes are measured, fayethe is the righteousnes of a Chzisten man, fayth is the iustifycatyō This is it that we cal to be iustified by Chzist the whiche he that hathe truly attayned, theye haue attayned it all that with all their harte put theyz whole confydence and truste in Chzist he maye truly saye withe. Paule I am crucyfyed withe Chziste yet I lyue not nowe but Chzist in me what nede I holde you longer withe moze wozdes. He that thus is iustifyed maye stande befoze the iudgement seate of God with as good a countenaunce with as like fauour as Chzist him selfe foz there is like state of the hed and other membzes. Foz whoe dare eyther accuse oz condemne them that God hath chosen them that god hath pzomysed iust and foz whome Chziste is medy

ktor and intercessour. They are clothed
with Christe and all his garmentes
wherfore as Jaacob pleased his
father in Esau his steade ha=
uig on Esau his clothes
Semblably wyll ta
ke vs for no,
true son=
nes
clothed
with the
righteousnesse
of Christ and wyl
geue vs the enhert=
taunce of his heauenlye
kingdome. with
Jesu Christ
hys sonne
to
whome be all honor
and glory for
euer and
euer
Amen
Finis

¶ To the right worshipfull and his singuler good Master Sylvester, Butler, George Bancrafte, Wisshethe prosperitye and healthe, boeth of bodye and soule.



When I considered wyth my selfe the greate & daũgerous, abuses in the administracion of such sacramentes as our sauiour Jesus Christe left to his misticall bodie the churche of the fayethfull, to be externe signes, and tokens of suche giftes as God hath, and doth daillie worcke in vs, to his own glorie, and salua cion of oure soules I can fynde, perceiue, and proue none to be so=muche abused, as the holy and sacret supper of our Lord. For wher as he ordined, that holy sacramẽt of his bodie, and bloud to be eaten and dronken in remembraunce of his passion whose frute they taste therin, which haue ther stedfaste fayth in hym. And thereby shewe

kurth the Lordes death vntyll he come, and as brede is made, of many graines, & wyne of many grapes, so the membres of the congregacion of Christes churche. Hauinge one God, one fayeth, and one Baptisme, are put in remẽbraũce in eateinge and drinkinge ỹ they are one bodie, whereof Christe is ỹ hed. The beally bishopes of Babilon ỹ Romishe Antichrist, haue anullyd extripate, & cleane abolished ỹ ordinaunce of Christ and vse of thappostelles, in the administracion therof. And haue of their owne brayne excogitated deuised and brought in to the churche a newe, and straynge ordinaunce for the same, whiche is as cõtrarie to christes wil and purpose, touching that blessed suppper as heauẽ to earth, lyght to darknes, lyfe to death, and they call it the blessyd Masse but it maye be truely callyd a diuelish Masking, for menes

eies

eies, are masked there with ỹ thei cannot se the trueth, but through that detestable abominacion haue bene, brought to moste miserable perdicio, for they applie it to soul-dyoures in war for faire weather and rayne for the plage pockes and suche other diseases for beastes sicke of ỹ morren for preseruacion of health, and for remissio of synnes, boeth for the quicke and deade I wyl not, speake how God is mocked therin and Christe had in derision they pley booe pepe, wyth sesse me, or sesse me not. My pene abhoreth to write what duckinge knellenge lickinge kissing or Crossing and breathing these diuilles apes haue deuised in thys whorishe Masse ther desguisinge In apparell at Masse haty picked manye a pore mannes purs and hath robbid theire soules of the true frutes of the spirite, for al suche somes of monie that men

shoulde haue bestowed on theire poure parentes, childrē and nedie neighbours was to litle for their vestimētes albes, stoles chalices, corporaces, aulter clothes, Masse bookes, and suche other, wherein Christe hath no delite for Christe and the Appostelles vsede none suche disguisynge in the administracion of thys blessid Sacrament of Christes bodie and bloud but were contendid with such raimente as they were accustomed daylye to were & so these shameles Idolaters, shewing them selues of what generacion they are, dare so bouldlye face out such manifeste lyes agaynste gods glorye & plaine truth, and ordinaunce of christ. What shal I speake of these holi mumers (I would haue saied holy Masse mongers) that whan they here of any rich manes death they flocke together lyke rauennes to a dead Carrē. Not to con-

forte them that mourne for the deade wyth hope of ꝯ resurrection of the flesshe, not to gyue thankes to God for them that are departed in the fayeth of Christe nor to praye that we, departinge in the same fayeth maye wyth them receyue like rewarde but to get money with Requiem eternā and pro quorum memoria corpus Christi sumitur with censing dasshing of holy water, & such other lyke Juglinges so that the ryght vse of it is cleane altered as thought christ had neuer ordeined it in remembraunce of his death and passion and for as much as in thys treatise folowinge the true vse of the Lordes supper and also the deuelishe patchinge of the popishe Masse is in fewe wordes liuely declared I haue thought it good to trāslate the same into the englishe tonge to the edifinge of my dere bretherne in Christ praisinge God the father of oure saui-

our Jesus Christ, that these thin
ges may shortlie be reformed that
the poore flocke of Christ be no=
more decepiuede wyth suche
craftye conueiaunce to kepe
them in cõtenual blinded
for lucres sake, to ỹ great
daunger of their soules
and pernicious dero=
gaciõ of gods glorie
to whome be ho=
nour and glo=
rye for
euer
AMEN

For asmuche as God hath commaunded vs by his Apostle Peter (Oh ye fathers of oure countrie) in wysdome grauitie and godlines to be readie at all tymes to gyue an answere to enery mã, that asketh vs a reson of oure fayth it is mete ỹ we should more gladly answere to a questiõ proponed beinge requirede of you oure moste Soueraigne Magistrates to whome we knowe also what is oure dutie in other thinges. We haue affirmed and vpon sure grounde, and reason proued, in oure publike sermons, that the popishe Masse, is not an offering for ỹ quicke and dead but a moste detestable abominaciõ before god And therfore a man wyll not belyue how glad we are, which loue the truthe, that you oure moste prudent senatours require of vs an answer to thys question for we conceyue greate hope that God which

1. Pet. iii.

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which

whyche moueth you to desire to atteine the knowledge of the light and truth, wil of his infinite mercye encrese hys grace in you that after the example of the godlye kinges, Ezechias and Iolias when the trueth diligently serched out and truly knowen, you wyl take awaye, abolische and vtterlye distroye all such tradicions of man as are repugnante to the worde of God. And al suche thynges as are taught and set fourth contrarie to the ordinaũce of god and holsome doctrine of Chriſte, whiche thinges stire vp the anger and griuouse displeasure for God agaynste vs miserable creatures for in so doinge, you shall norische confirme and establische peace vnitie and concorde in thys noble citie of Basell, and bringe your subiectes to a sincere & godly fourme of lyuinge, that at ỹ daie of Iudgement the bloud and condempnacion

nacion

nacion of moste detestable sinners shall not be required at your hādes being oure Magistrates and gouerners but rather you shalbe rewarded of God and receyue in thys worlde prayse and glorye both of your subiectes & of straingers for nothinge can rather win the fauoure of subiectes to their Maiestrates and rulers & bringe them to obedience then the worde of God, and his commaundementes frelye preachede and wythout daunger of ponishement, as you may euidently perceyue by Josue and the people of God committed to hys gouernaunce. And straingers are moued wyth nothynge so much as whē they se the truth, the glorie of god and an honeste order of lyuinge magnified & had in reuerence, for God doeth kepe the citie that seketh his glorie. Iosue.

Fyrste of all we protest that in our publyke sermones and in thys wri-

wrytynge we nothere speake nor
wrote against the most holye ordi-
naūce of Christ or the Apostles in
the administraciō of ỹ Lordes sup
per, but we both speake & wrote a-
gainst ỹ abuses ỹ be crept into the
church, & are obstinatli defēded, bi
cōtinuaūce of time wout ỹ hollie
scriptures, to ỹ great hinderaūce
of the fruites of christes passion &
craftie deceiueinge of ỹ vnlerned
people cōtrarie to Christes ordi-
nāce & administraciō of ỹ apostles
ỹ cōmon rumor is through ỹ mali
ciouse enuie, & faulse forgid lies of
some popish preachers & of some o
ther ỹ are euen against vs which
know ỹ truth, ỹ we goo about to
let abolishe, and bringe to nought
all good workes, they fayne this
on ther owne heade, as they do al
other thynges for nothynge, can
be more greauouse to vs then, to
here that men do not lyue after ỹ
cōmaūdementes of God. And we

kno

know through the grace of God. What ceremonies, & what pert of ẏ cerimonies is profitable & mete for christen mē & our purpose matained wͭ a good consciēce is to vse well sincerly, & wͭout any faulsly deuised tracions, so muche of this sacrament of oure Lordes super, as was most perfectly begon, and ordiened of Christ our master and there can no man proue that our intent was other wise at any time and thys by ẏ assistaunce of gods grace, we wil affirme by the onely scriptures of God. Now we wil in godes name declar & shewe furth our reasones for this question proponed. Undoubtely al such as do not regard & care for ẏ only glory of god teach nothing that is godly, true, or in aniwise profitable. For god saith by Malachi. ẏ prophet. And now, Oh ye priestes this cōmaūdemēt toucheth you if you wil not heare it nor regard it

Math. ii.

my

my name, sayeth the Lorde, of hostes I wyll sende accursse vppon you, and wil Curse your blessing yea curse them wil I if ye do not take hede It is therfore manifest that God beynge griuously displeased curseth thē that regarde not his name and glorie, for God is gellouse and a consuming fier.

Deut.v. He wil haue hys name magnified and praysed the Iues and gen-

Rom,1. tiles dyd fall into lewde myndes and corrupte Iudgementes because they knewe God, and dyd

Esa.i.42 not glorifi him as God. The lord hym selfe sayeth, I wyll geue my

Math,12. glorye to none other. Finallye he that seketh not goddes glorye doeth nother desire to encrease it nor doeth speake, lyue, nor is of God but is abomination before

1.Cor.7. God. For whosoeuer is not wyth Christ as who sayth ꝑ God may be glorified, he is abominaciō before

Esai.53. God and is hys enemye when the

na-

naturall man perceyueth not the thynges that pertayne to the spirite of God. And hys thought is as fare in sunder, from the wyl of God, as ỹ earth from heauē for in dede man touchinge hys owne knowledge, doeth knowe nothing lesse thē ỹ wyl of God. Who therfore can tell what is the wyll of God and hys true glorye Christe sayeth, that whiche is highly estimede, amonge men is abomination before God, for men are euer prone and readye to fall and forsake the truth, to folowe & cleaue to there owne profite, and inuentions whereof Idolatrie & othere abominacions, come vp and haue there begynynge, wherefore the wise man sayth, truste in the lord wyth all thyne herte, and not in thyne owne, wisdome. And Moyses sayth, you shall not do after al thinges that we do here this day euerī mā what semeth hym good

Ro. xi.

Luc. xvi.

Prone. iii.

Deut. xii.

in

in his owne eies, it is therefore fo
lishely spoken to saye, what thing
soeuer that a man doeth for gods
sake is a good worke, and worthey
to be rewarded, for then eueri mā
myght haue knoledge sufficientli
without any teaching or doctrine
of the worde of God. But howe
shoulde a man be then of an vn=
doubting cōscience or wyth what
hope, myght a man lyue to please
God. Wher the knoledge of ye wyl
of God wantethe, there moste also
hope and fayeth want, namely in
trouble and afflictiō what so euer
truely is not of fayeth is sinne
where Syne is there is abomina
on before God. Therfore god hath
declared hys wyll and mynd, by
thapostles. And Christe hym
selfe (that our knowledge may be
sure, and our oppinion vndoubt=
full) howe god ought to be truely
worshiped. Moreouer he hath gy=
uen vs astrayght cō.naūdemēt to
kepe

kepe his law, that we shal tourne
nother to the right nor yet to the Deut. xvii.
laste hande that we shall nother
adde nor take awaye any thynge
from it, he that wyll not herken
to the prophet that I wil raise vp
sayeth the Lorde, I wyl require it
of hym, after the lawe was gyuen
and the trueth was knowen, God
would be worshipped, as his word
teacheth and the offence was the
much more greuouse. Albeit king
Saull dyd kyll and offer fat Ox- i. Re. xv.
en, to the true liuing God whiche
was a good worke in apparaūce:
yet because the scripture of God
dyd not teache hym so to do, God
therfore was griuously displeased
wyth hym. For although he of-
fered his sacrifice to God, yet that
accōpted he to hym for Idolatrie. ii. Re. vi.
Oza died sodenly because he tuch-
ed, the arke againste the Lordes
commaundement, yet he thought
it had ben a good dede. Dyd not

the earth swallowe vp Corah and
Nume.xvi. his adherētes because thei would
take vppon them the office of the
priests. The Israhelites, did think
Deut.xvi. it a godlye and goodlye thynge to
haue pleasant grouesnight vnto
the aulter of God, but hym dyd it
not please. Thei though it agood-
Jerome.vii. ly facte at Tophet in Jerusalem,
to kyl and offer ther owne sonnes
but the moze they did so ꝑ greater
was ther abominacion befoze god
Foz god sayth he neuer cōmaūded
them nether came it euer into his
Iosue.i. thought. God commaunded Jo-
sue to be stronge and bolde, that
he myght obserue, and do accoz-
dinge to al the lawe, which Moy-
ses commaundyd hym, and that
he should turne ther from, nither
to the ryght noz to the lefte hād ꝑ
Esa.xxx. he myght do wisely in al thynges
he toke in hande, god by hys pro-
phet Esaias saith, alas foz the dis-
obedient chilozen, that wyll take
coun-

counsayle wythout me and wyll
take, a lecerete aduise, and not out
of my spirite, therefore adde they sinne vnto sinne, and Christ saith in vaine do they serue me, teachinge the doctrines and preceptes of men, the proude herted Jewes did stande so well in there owne conceite for their tradicions and inuentions, that for loue thei had to them, they dispised hated, and at last killide oure maister Christ our aduersaris dare saye ꝑ Christ and the apostles taught manye thynges, whyche are not wryten in the scripture, and that Christe sayed hys Disciples coulde not beare awaie al that he had taught thys cauil repungnaũt to the true vnderstandinge of the scripture maye be an occasion, and cause of greate errours for there wyth all lyes and heresies maye be confirmed they will saye albeit it is not written, yet the appostles taught

Math. vi.

Iohn. xvi.

it by worde of mouth, and also the scriptures of God, shoulde be an vnperfecte doctrine, which thyng to affirme, is blasphemie agaynste the holy goste considering that thē all ỹ doctrine of our fayth should be put in question. Therefore surly so muche is contayned in holye scripture as is necessary vnto saluacion to euery one that beleueth They saye coulde the churche erre so longe time as it hath: If youre doctrnie be true the, true churche hath not errede, whiche hath the word of god only. The church verely must be tried by the worde of God and not the worde of god by the churche whether the churche that beleueth be of manye or of fewe, for the churche is knowē by the frutes, and not because, it cōsisteth of many, and hath her begynynge of the worde of God, and her frutes, are tried by the worde, whether the true christian

church

churche brought them forth or no
if it be the true christen churche John.x.
she heareth no nother voice but
Christes her shepherde and bryd-
grome, whiche the appostles preа-
ched to the church, and if anangel
came out of heauen teaching any
other doctrine then thys, let hym Gala.i.
be accursed, if we loue and folow
the doctrine that Christe taught
and beinge hys disciples, we shal
not be excluded, frome the true
churche so longe as we kepe wyth
vs the worde of God. But he is
puffed vp wyth pryde and doeth i.Timo.vi.
knowe nothinge at al that wil not
obey the word of God, he therfore
which doth knowe nothinge, can
not teache vs religion, and ỹ true
worshippinge of god, if the Masse
be vsede as it hath ben hither to,
it can in no wyse agree wyth the
worde of God, but is so muche re-
pugnaunt as what thing is most.
The Masse therfore is a diuelishe

Idolatrie, and detestable abomi-
nacion, against God, and ỹ mayn-
teners therof, shal incurre, his dis-
pleasure for euer thys thyng we
wil proue two waies first because
the popishe Masse, is vsed in no-
thinge lyke the supper that Christ
ordeined, and differeth nolesse frō
it then blacke to white they synne
therefore so grieuously as dyd A-
iii. Regū. xvi. chas ỹ made an aultar at Jeru-
salem lyke that which was at Da
mascō, and caste the aultare of god
out of the temple so they haue, left
the true vse of oure Lordes sup-
per, And in stede of it haue insti-
tuted and ordeinede the Masse of
theyr owne foolishe deuise, and op-
pinion which is a great and blas-
phemouse abominaciō before god
Moreouer we wyll proue by ther
errours and abusinge of ỹ masse,
whyche they call an offeringe for
the quicke and deade, that it is an
horrible abominacion, for if the
Masse

Masse were ordeined of Christe, which is faulse yet by there abusinge of it they woulde make it a blasphemouse, & heinous abomination before god, vndoubtedly we ought to folowe truely, and sencelye, that thynge whiche is absolutly sufficient of it selfe alredie

Deut. vi.

Firste let vs consyder and expende the maner and order that Christe vsed at the institucion of thys holly and sacrete supper, and then we wyll confer the abuse w̄ the truth. But we ought to learne all these thynges of the Euangelistes, and of Saynte Paule, and of none other. Verely the true Masse, which is worthy al kindes of praieses, is the Masse which Christe ordeyned, at hys laste supper before he shoulde suffere, for when the houre was come, he sate downe and the twelue appostles wyth hym, and he sayed vnto thē, I haue inward

Luk. xxii.

ly desired to eate thys passeouer wyth you, before that I suffer, for I say vnto you hence furth I wil not eate of it any more vntyll it be fulfilled in ỹ kingdome of God and he toke the cup and gaue thãkes and saied, take this and deuid it amonge you, for I saye vnto you, I will not drinke of the frut of the vine, vntyll the kingdom of god come, and he toke breade and when he hadde giuen thankes he brake it, and gaue it vnto thẽ saying, this is my bodye whiche is giuen for you, thys do in remembraũce of me. Like wyse also whẽ he had supped he toke the cup saynge, thys cupe is the newe, testament, in my bloude whiche is shed for you.

Luk. xxii. Math. xxvi.

These wordes Sainte Luke writeth, the other euangelestes wrytte the same, but they differ in some wordes, as Math sayed, Drinke all of thys, for thys is my bloud

bloude, whiche is the newe testa-
mente that is shed for manie, for Mar. xiiii.
the remission of synnes, and saint
Marke sayth, they al dranke of it
meaninge the cup. Saint Paule
doth expounde Christes wordes
sayinge thys doo as ofte as you
drinke it in remembraunce of me
for as-often tymes, as you shall
eate thys breade and drinke thys
cup ye shall shewe furth the Lor-
des death tell he come, but let a
man examyne him selfe, and so let
hym eate of the breade and drinke
of the cup Saint John doeth not
declare the ordinaunce of thys sa-
crament.

But he teacheth, from the. xiii. John. xiii. xiiii
Cap. to the .xviii. how Christ did xv. xvii. xviii.
vse his supper and what he did at
it, he washed hys disciples, fete he
preached to thē and commaunded
them to be in charitie he exhorted
them to pacience, he strengthend
confirmed and establyshed their
fayth

fayth towarde god and praied for them to hys father, but especially he rebuked Iudas the traitor.

Cor.x. S. Paule sayth we beinge many are one breade, and one bodye in so muche we all are partetakers, of one breade and ỹ Euangelistes, reporte that Christe dyd finisshe hys holy supper wyth thankes geueyng. The some and grounde of the hole matter proponed, cõsisteth in the sentences of scripture nowe rehersed but because Christ sayth serch the scripture we therfore wil are counsaile, of the word of God in other places and debate howe the Lordes supper ought to be vsede let vs first deuide thes questions into foure partes, firste some thinges are common, both to the ministre, and receiuour of the Sacrament, moreouer some thinges belonge only to the ministers thyrdly some thynges pertayne to the receyuer onely, and finally some

some thinges must be obserued in the sacramente alone. First let vs expende and consider what is the dutes of ỹ ministers and laitie together at this holly supper. Christ was the minister and the .xii. aposteles, were the receyuers, & laitie for S, Luke sayth whē the houre was come Christ and the .xii. apostles sate downe to be an exāple to vs to do all thynges in the cōgregacion wyth comlynes and order. For we se, ỹ Christ, obserued boeth tyme & place, but yet those ought not to be vnderstanded that we shall leaue the true meanynge, and folowe the bare letter, ỹ tyme and place was most myte, for hym to go about that godly worke, and thankes giuinge, boeth because the easter lamb ought to be eaten in ỹ euening, & ỹ night of Christs passion was at hād but it is most mete, to vs to minister that sacramēt, before dinner that the laitie Luke. xxii.

1. Co. xiiii.

shall

shall receyue it standyng and not sittyng, & also that it be broken in two pieces, before the administracio̅ to ỹ laitie & not when it is ministred, for the euangelistes, commaunded and decrered nothynge in these exterme thynge, but an honeste order, for it is vnpossible that we shoulde do and obserue, the selfe same order of receyueinge the sacramente that the apostles dyd for the̅ no mo then .xii. should receyue it at once And that of one minister it should also be recyued in the euening. Moreouer Christ did eate the easter lambe with his disciples, and refused that bodily meat and drinke saying he would eate nomore, of that vntyl it were fulfilled, in the kingdome of God, nor dryncke of the fruite of the vine vntyl the kingedome of God come, that we after hys example shoulde neythere seke, for a carnall supper to fyll the belly nor be

Luke. xxii.

ad-

addicte & giuen to the obseruaūce of the Iuishe ceremonies and shadowes of the truth, but that with an vnfayned fayth we shoulde w thankes giuing receyue the spirituall fode in the worde and promisses of God. Also both the ministres and receiuers ought to come to the Lordes table, in charitie, & protestе true mutuall loue, one to an other, for Saint John sayeth Christe dyd ernestly preache charite to his disciples and loued thē to the ende, for we beinge one congregacion are membres of one body & bretherne in dede, by Christ. For as saint Paule sayth though we be manie, yet are we one bodie when we are partakeres, of one breade, finally it is mete that one tarie for anothere, excepte some matter of greate importaunce let vs, and that we cōtinue in praier to thende Judas alone, departied awaye before the other to his own de-

John. xiiii. xiiii. xv. xvi. xvii.

1. Cor. x.

destruction. Saint Paule saieth, bretherne whē you come together to eate, let one tarie for annother and if any man be hūgrie let hym eate at home. Saynte Mathewe and Saint Marke saye that after they had sayed grace, thei wēt vp into the hyll of Oliues Nowe let vs learne what is the function and office of the minister, and stuard of the misteries of God thys we are taught of Christ him selfe in ỹ administracion of ỹ sacramēt to hys disciples wherein dyuers and sūdri thinges are to be diligētly noted & obserued. First howe he dyd gyue hym selfe to al hys disciples and ministers and in especially to the preachers, beinge an example in washinge of theyr fete, that they should do the same and be prompte and redy at all tymes to minister, and do seruice to euery man. Moreouer here is to be noted that Christe dyd willingelye

and

1. Cor. xi.

Math. xxvi. Marc. xiiii.

and of purpose shone and abhorre
al externe and outwarde pompes
and solēne sightes, that he might
printe in oure hertes thynges of
greater importaunce, also whē he
had washed theire feete. he went
agayne to the table and put on John.xiii.
hys accustomed rament teaching
hys disciples. by thys example to
go about suche thinges as ought
to be most chifflye regarded, for he
then ernestly preached the Gospell
admonished and rebuked Judas
the teaytoure, and taught his dis-
ciples, to be in charitie pacience,
and hope of thynges to come, so John.xvi.
plainely & manifestlie, ẏ they sayd
you speake not nowe in parables.

Note also that Christe gaue Math.xvi.
thankes to God the father, before
he gaue the sacrament to hys dis-
ciples, exhortynge them to remē- 1.Cor.xi.
bre and shewe furth thereby hys
passion vntill he come. Finally he
callyd vpon hys father wyth a fer- John.xvii.
uent

uent desire, and prayed for all the
Iohn.xvii. that belive. Nowe touchinge the
receyuers, of oure Lordes supper,
they gaue greate attendaunce, to
the word & doctrine of Christ, and
wyth obedience receyned the sa-
crament of the body and bloude,
of Christe, Saynt Marke sayeth
they al dyd drinke, by hys sayinge
noman is excepted. Finally let vs
Marc.xiiii. erpende & consider of what thing
the sacramente is made, vndoub-
tedly it is made of breade wyne, &
the worde, for there cannot be the
sacrament of oure Lordes supper
where any of these lacketh, Christ
verely toke materiall breade and
wyne, chosinge them for the vse of
the sacrament, we reade not that
he toke water grapes or any such
other thynge, and he sayede these
Luke.xxii. wordes. Thys is my bodie which
shalbe gyuē for you, and thys cup
is the newe testamente, in my
blould whiche shalbe shed for you
by

by these wordes the bread, & wyne are made the sacramēt, & holly tokēs of Christes body & bloud, these wordes offer to vs ỹ promesses of the Joyful Golspel, which if we receiue, w̄ a true faith, we eate spiritually in spirit ỹ flesche, & bloud of christ & therby obtain life eternal.

The sacrament is like a writen Testament, that promiseth great gyftes and is sealed wyth two seales, that ought to be kepte hole & vnbrokē if all these thynges afore rehersed, were obserued and kepte then the Lordes supper should be truely vsed, the Masse (as they cal it) should perfectlie be holy, for god praised therin, would regard it, & we should receyue of it, great frutes & goodnes, for therebye we are enstructed to beleue in god, & loue oure neighboure excludinge all sedicion, and disobediēce that peace pacience and concorde, may take place and rule, againste thys

doctrine, nothinge can be proued, and debated by the holy scripture for it is grounded on moste sure principles, and fundacion, referringe, all thynges to fayeth and charitie, by the which two al thinges ought to be tried, paraduenture they wyll answere, that noman can finde faulte wyth oure sayeinge, but yet it is, expediente to Joyne other ceremonies wyth the approued vse in the administracion of thys sacrament, of our Lordes supper as haue been, vsed hitherto, and so the hollye thynge shalbe worthei the greater praise. We aunswer that it is nomatter thoughe these ceremonies, were omited and left whyche were excogitate, and found out by mans reason and a true christē man wil not be offended ther with, as lighting of candeles singing, ringing of belles, deckinge of aulters gyltynge of Images, veluet and enbrode-

Ti. i. John. i. ii. iii. v.

broodered ornamentes, reliques of
sayntes, Organs pricksonge des-
cant and such other, which do not
edifie the congregacion, that they
maye encrease in godlines fayeth
and charitie, for as Saynt Paul Act. xv.
sayth bodely exercise, is litel pro-
fitable, but rather when these ex-
terne thinges, are highlie estemed
and defēded with touth and naile,
as we haue sene, by experience:
these percepts of god, faith, humi
litie charite and preachinge of the
worde are lytle regarded, when
these true good things that please
God, & are taught vs of the scrip-
ture do wonderfully worche in vs
godlines, & Justice. If thys mul-
titude of ceremoneis had pleased
God and ben thought profitable
to bring men to godlines and ver
tuouse liuinge. No doubte but
Christe woulde haue taugth the,
The apostles woulde haue obser-
ued and kept them, and S Paul

woulde haue greately magnified and praysed thē and if god would ẏ his noble workes shoulde haue ben had in reuerēce, setfurth and extolled, wyth sumptuouse ceremonies, he woulde haue thaught our fathers of the priuate church to vse them after a most gorgiouse facion, as they dyd, in Jerusalem

1. Regū. viii. when Solomons temple was dedicated where many fatte Oxen, were slayne, and muche monye spente also when Aaron the high prieste was consecrated, and whē the arke of couenaunte was made if god woulde that we shoulde do so, thys multitude of ceremonies had ben laufully instituted in the primatiue church but christ wuld that we shoulde be occupied with weightier maters, & lesse regarde ths externe pompe, then heauenlye and, celestiall for cerimonies, are nothynge but figurs, to shadowe and hyde the trueth frome

the

the vnlearned. A man therfore cā
vse no better, order in the admini-
stracion of oure Lordes supper,
then that whiche Christe him self
vsed, but we are not pleased wyth
Christe when we are not pleased
wyth the order and waye, that he
taketh. Naamā when he dispiced
that playne waye to washe hym-
selfe in Jordā remayned alwayes
a leper, and whē he did washe him i. Cor. iii.
selfe as the prophete commaūded
hym he was healped. Verely mē-
nes wysdome in maters of god, is
folishnes we cānot set furth, and
minister the Lordes supper, more
purely then when we folowe ther
in Christe, & his disciples for that
whiche men put to of there owne
brayne, without authoritie of scrip
ture is merlie faulce, albe it they
ascribe the same to the holly goost.
What fole hardines is this to ad
ioyne their dremes to the spirit of
God, doeth it of necessitie folowe

that whē two or three Bishoppes are assembled together, that the holly goost doeth decre and make lawes by them: we must examine and trye there constitucions, and decres, whethere they agree with Christes doctrine, and do extolle teache and establishe fayeth, and charitie or no, for in so do ynge a man maye easlye perceyue that the hollie gost is not the authour of such dirtie tradicions and lowsie lawes, but rather ỹ it is blasphemie, to thynke that the office of the hollye goost is to institute and ordayne suche superstitious, and vnprofitable cerimonies.

They ỹ knowe the nature of the holye gost, by the word of God are assured that he commaūded not such trifles and superfluouse thinges, to be done, as haue ben constituted, and decreed, in mani general coūsailes for he doth not renewe, ỹ shadows, of the vnperfite

olde

olde law nor laith on christē mens
shoulders, the yoke, that nother
the apostles nor fathers of the old
testamente coulde beare, for no-
man doeth put newe wyne into
olde bottteles, nothere soweth a-
piece of newe cloth into an old gar
mēt but our aduersaris most blas
phemously affirme that although
they constitute and ordayne ma-
nye ceremonies contrarie to the
libertie of the Gospell and repug-
naunte to Christes ordinaunces
yet they are made and ordeined by
the holly goste. Math. 15.

Now we haue declared the true
doctrine of Christe, touchynge the
administracion of the sacramente
of oure Lordes supper we wyl also
consider the popishe Masse wyth
it. Let vs fyrst shewe and declare
the abuse boeth in the functiō and
office of the minister, and of the
receyuer for thys is the chiefe
errour of ỹ papistes, not because

they

they do not obserue tyme & place but forasmuche they regarde not the libertie of a christen man whō Christe set at libertye wyth shed-dynge of hys owne bloude. And laie snares for mens cōsience with preceptes in externe thinges as in ornamēts oyleing a superstitiouse auriculare confessiō, and in other like thinges innumerable, for both the ministers and receiuers of the sacramēt thynke it a capital offēce if they omite & leaue any of these beggerly traditions of mē behind and vndon defending them vnder pretence of good order, when ther can be nothyng more confuce and oute of order then to make the Lordes supper subiecte to mens cōstitutions and preceptes in ex-trene thinges from whiche Christ oure master made it free.

They Judge it a muche more heinouse offēce, to omyte anyē of the vayne traditions of man vn-

don

don, then if a man ſhould be a for-
nicator, a dicer a dronckeard a
blaſphemer of god, or in any other
ſuch vices, an abominable ſinner-
condemninge of hereſie all ſuch as
neglecte theſe ceremonies and vn
godly conſtitucions of theirs, and
Chriſtes ordinaunce beynge no-
thynge wourth or wythout there
ceremonies inuented of theyr
owne brayne, it muſte therefore
be a deteſtable abominacion, to
trouble chriſtē mens libertie after
thys ſorte, for if it myght cōtinew
ſtyll free, men myghte let ornamē-
tes paſſe. and ſuche other externe
thynges, for the holy goſte doeth
not teache, them whiche ſet thin-
ges out of order, after thys ſorte.
The true honoure and ſeruice, of
God is ſubiecte nothere to tyme
place nor perſone charitie in ede-
fiynge thy neyghboure, in theſe
thynges, oughte to rule all con-
gregacions. For al chriſtē congre-
ga-

gacions vse not one kynde, and or-
der in theyre cerimonies. Them-
perour Charles firste of ỹ name
dyd labour to bryng al churches
to agree in one kynde and order of
ceremonies but he coulde neuer
bring it to passe, for it was against
god, and therefore it coulde neuer
be brought to effect. If we should
be compelled to obserue and kepe
suche preceptes of men being pro
fitable nother to fayth nor chari-
tie, mẽ may Judge that we haue
not yet eatẽ the easter lambe, that
is to saye. That greater burdens,
are leyde on oure neckes, thẽ euer
was on the Jues which thing is
abominaciõ before God, and that
they haue done so to vs, the deuer
sitie of ornamentes, and many o-
ther foolishe cerremonies, whiche
they haue borowed of the Jues,
do manifestly declare and testifie
as it shall appeare hereafter. Also
they cõtemne theyre neighbours

which

which beliue in Christ, and desire to be incorporate, to him by charitie and excõmunicate, curse, and suspende them for not obseruyng some of theire vaine ceremonies wherein they breake charitie whiche ought chifely to remayne amonge them that, are pertakers of the Lordes supper. There is no true christen churche, where charitie is not, al that churche therefore wyth the Masse, is obominable before god.

The praires of that congregacion, are not harde of God whiche fereth not to cõe to ẏ cõmuniõ of Christes bodie & bloud, wyth hertes ful of enuye malice & hatered, and with hãdes ful of bloud finally if any thyng be abominable before god it is ẏ masse, for it oppresseth ẏ christẽ liberte, it hath brough in a greate multitude of Jueshe cereimonies, and hath no regarde to christen charitie. ſ Paule speake

Esai.i.

Gala.iiii.

inge

ſing of the conſciens exhorteth vs to perſiſte, in libertie, and ſuffer not oure ſelues to be leade vnder the yoke of bōdage. Alſo he teacheth vs, that oure workes are vnprofitable without charitie. Now let vs declare and opē the abuſes of the miniſters We frely knoledg and confeſſe that al thoughe manye miniſters of the ſacramente be vnmete and repꝛouide of god, thꝛoughe theyꝛ abominable and vicious liuing, yet the ſacramēts remayne ſacramentes, thꝛoughe the miniſtracion of the woꝛde, but thys we affirme, that the vertue and efficacie of the ſacramentes is not like, neither ỹ holy goſt worketh like effect whē a mā receiueth the ſacramentes of an vngodlye, and impudente ſinner, and when he receyueth them of a godlye, and true chriſten man foꝛ albeit the ſacramente is preſent, yet ther is in it neither grace noꝛ vertue

foꝛ

for both ẏ sinner & he ẏ cõsẽtth are equallie punished as both the byeres, and sellers of Doues were driuen out of the temple: so both the minister of the sacrament, and the receyuer shalbe gyltie of Christes bodye and bloude. These minister is giltye because he doth minister vnwortheylye for truly hys seruice is abominable before god for if ther were, no worse thinges then the lyuynge of the ministers to make the Masse and an bominacion before God, yet theire impuritie of lyfe, is inoughe to make it vnpure and filthy before the face of God. By what place of scripture can they proue, that the Masse is holy, accepted of god, and a profitable worke for the quicke and deade of what ministrie so euer it be saied? In dede by non for how can the deade helpe the dead, eithere a synner make a synner right

Luke. xviiii.

i. Co. ii.

rightouse, euery man knowynge that synne pleaseth not god, maye perceyue what theye can do with God, for what so euer is not of fayeth is sinne. Their Masse ther fore is synne and abominable before God.

Rom. xiiii.

Nowe let vs consider what fūction and office Christe throughe hys owne exāple cōmitted to the ministres & stewardes of the sacrament whē he washed his disciples fete, it was done to teach the ministers of goddes worde that they shoulde not exaulte them selues as Lordes and maisters ouer the laytye, for Saynte Peter sayeth, thelders, ought to be an example and mirrour to ẏ flocke of Christ for pride is a greate abominacion before God Christe iruly can not be pleased wyth seruauntes that are puffed vppe wyth pryde. But where is ther any humilitie amōges them: none at all. I wyll not speak

speake of there shauē crownes, mi-
ters, siluer staues, byshoppes rin-
ges, or other such costlye, and riche
robes, and ornamentes, In deede
thei are much more precious, then
Christes poure simple garmentes
but truely: the remeubraunce of
Christes passiō, cannot be shewed
furth after the ryght waye in such
more thē princelie aparell. For no-
ther goulde nor siluer was sene at
Christes death albeit they, by this
riche rayment haue inuēted and
deuised, a glisteringe pretence, of
misticall vnderstanding, Saynt. 1.Pet.3.
Peter coulde not, suffre excesse of
apparrile in gentylwomen, much
lesse in the administracion of our
Lordes Supper, and in them
that should be an example to al o-
there in Godly conuersacion and
lyuynge, theire pryde can not
be hyd, for they beleue, and la-
boure to perswadde other that by
the Byshoppes anoynetynge ‘a
marke

marke is printed in their soules, whereby they are made of greater authoritie, thē angels or s. Marye ȳ virgin. yea, and this marke thē say they, can by no meanes be put awaie They extole therfore, themselues, aboue al men and set themselues at libertye, frome all burdenes, and bondage, that other mē are charged wyth all their wyl is to be Lordes ouer all mē & all seruice due to thē. Thei magnifi & extolle, ther prayers in there holly Masse and set the popes name before the, kynges in theyr canon, if a man yea a good, and godly mā touche the Chalice nor the sacrament by chaunce, it is a Capitall offence, they iudge it an heinouse abominacion, to ministre the sacrament to the laitie vnder both kindes. And why because they are not anointede, and made popishe prieستes. Their pud also is opened and shewed furth nothynge more

then

then in their offring and sacrifice for they are fully perswaded that they offre to god, his sonne Jesus Christe, for remission of synnes, both for quicke and deade.

This presūptuouse arogancie, must nedes be an abomination before god, amā cannot find in these proud papistes, neither liberalitie in doinge of good dedes, or seruice to other where vnto they are chiefelie chosine. But it is their propertie to serue dame Aueris, and their owne bealis. If rewarde be promised, they are redye to synge Masse, but if no reward come thē wyll they nother synge nor saye. For no peny, no pater noster. Undoubtedlye euerie couetouse man is an Idolater. For where couetousenes reigneth, as Saynte Paule sayeth, there is Idolatrie, which is abominacion before god These couetuouse popishe priests are therefore, abominable before Eph. vi.

god. And another sorte of these va
pistes wyll synge Masse, not for
monie, but for feare of losing their
fate promocions But what great
synne is thys to do these thynges
against their conscience? For they
do it fearinge leaste other wyse
they shoulde wante a liuing. Oh
what mistrust haue they in God
who fedeth and clotheth birdes,
and other liuinge creatures, and
thus haue they made a banket of
the moste holly supper of our lord,
for fylthy lucre and gaynes. If a-
man shoulde desier one of the lay-
tie, which is a good and godly mā,
to receiue the sacrament, and he
should haue for his labour a cou-
ple of grotes or a testarne, he wold
not onely refuse it, but greuously
taking ỹ mater, ỹ any mā should
haue suche an opinion in hym.

Notwithstādinge these Masse
mongers thynke it greate honestie
to receyue money for their Mass-

kinge

kinge, when it is to their greate shame and rebuke. Thys saing of Saint Paule, he that serueth the aulter muste lyue also therof: doth not make for them for S. Paulle doth teach nothynge elses by thys sainge, but that the preachers of the Gospel may without groudge of conscience prouide of the godes of the churche, for suche thynges as they lacke. And this argumēt, is taken of the preistes of tholde lawe. That as they had there liuinge, for offringe of sacrifices, so the ministres, of the gospel should haue their liuinge, for preaching of the same. For Saynt Paul did no more meane by thys terte, that prieſtes shoulde synge Masse for the quicke and deade then he purposed, to teache men, howe to war Their entēt, is not to serue Christ oure true aulter, but the god ther owne bealies wo be to them, that mayntayne, thys patched popishe 1. Cor. ix.

Heb. iii.

Malle, either with rewardes cou-
sayle or any other waye, for in so
doinge they geue no lesse occasion
to these papistes to commite moste
heinouse offences then the Pha-
resies & rulars of the people, did to
Judas the traytoure. Here we o-
myte and passeouer theyr filthye,
whoredome, continual hate malici-
ouse, enuie vnfruitful Idelnes,
and suche othere abominacions
whiche make thē reprouable, both
before god and man, and through
thys theyr vngodlye conuersaciō,
all men for the most parte, are dri-
uen from the true seruice of God
a man therfore cannot think how
much god abhorreth thē & theirde-
des. If these proude impudent pa
pistes, had neuer so little remorse
of conscience, they would abhorre,
and be ashamed of them selues.
Fayne these Malle mongers the
popes creatures, to be godlie libe-
rall, and that they are not proude

in

in their ornamentes and ceremo-
nies, but walke in christen libertie
notwythstandinge the contrarie
is playnly seene in them, yet they
woulde men, shoulde haue suche
oppinion in thē. And let vs come
to ther function and office wherin
they can do nothing wel and tru-
ly, nether wyth good wyll, nor in
knowledge. Our lordes Supper
ought neuer to be ministred with
out the remembraūce of Christes
death, nor wythout a sermon, or
exhortaciō, and that in a lāguage
that the congregacion maye per-
fictly vnderstande, to theyr edifi- .1.Cor.xiiii.
cacion, as Christe also taught, his
disciples. In the masse is nothing
but mockes, and they make Ido-
latrie of the Gospel and Epistles
which the holy goste gaue vs for
our consolaciō correction and ex-
hortacion But these popish, prie-
stes haue made of thē an externe
pompe, extollyn ge them selues a-

boue the Jues and Gentiles, wt there glistringe shewes, of vaine ceremonies the Jeues and Gentiles therfore laught thē to scorne vsinge them as foles and madmen. The Euangelestes require an other kynde of working, and exercise, then sensinge wastinge of candles, singing of prickesong and kissinge of golden bokes. Jt were more mete to preache the grace of our lord Jesus Christ, but Christ is not spoken of at al, amōges thē and the lyght ẏ shoulde be set vpon the candelsticke, is hide vnder ẏ bushell. Nowe where the worde of God, is kepte vnder and hyd awaye ther is nothynge, but darknes and errour we haue therefore plainly declared and proued that thys hinderaunce of Gods worde is an heinouse abominaciō in the syght of God. And thys is out of question that euerie Masse wher in the word of god is not preached

and

and that in a language that the congregacion maye vnderstande it, is a moste pyuysshe Idolatrye. But as they folowe not Christ in there sermons and preachynge, so do thei not obserue his order & maner, of thankes giuetnge, and prayer. For they haue suche a rable of vaine ceremonies, ỹ deuoute prayer, can haue no place they haue also many collectes, that true christen mẽ ought not to saye. Many reade, that which they vnderstand not. When they Masse for monye & other causes afore reherſed, how can it be possible, that they being whore mõgers and altogither carnally mynded, shoulde praye and gyue thankes wyth a deuoute and pure conscięce. Thoughe they also seme to them selues, to be deuoute men yet in prayinge, they make much lip laboure and theyr hertes are far of. Thei are therfor abominable before god. For as he

Math. vi.

Mal. ii.

sayeth, by Malachias, there blessinge shalbe accursed. When they come to the distrubucion of the sacrament, they breake it, in there pieces one peece for the quicke, another for them that are in heauen and the thyrde for the deade beinge in purgatorie, and at laste eate all them selues but it were more mete to fede others, and be without thē selues. They ordeine a feast, and cal no gestes to it, nor wyll eate of one loke, and one cupe amonge them selues: but euerye man wyll haue hys owne aultare his owne lof and cup. Wherin do these thynges agre with our Lordes supper.

Neither Iwe nor gentile, can mocke and delude Christes ordinaūces, more then these vngodly wretches, it is maruaile that the eareth openeth not to swalowe thē quicke in to hell. Nowe touchynge the laytye it were agaynste rea-

reasone, to rebuke thē but rather to be sorye, and beare wyth theire weaknes, and ignorauunce. Whosoeuer commeth to our Lordes table, oughte to heare the worde of God, as ỹ apostles dyd. But howe cā they here, whē no mā preacheth They ought to make an answere, and saye Amen to their prayer. But thei nother know nor vnderstande, what they saye and so they ertol and magnifie noughtie and vaine trifeles for frutfull and godli matters, and for the liuely word of God they beleue in fonde folish fables. It is necessarie ỹ we praye to God that hys people maye be deliuered, from the hūger of gods worde, that they may knowe how miserabli, they haue ben deceiued by these faulse preachers. What shal the vnlearned people do, whē lyes and errours so muche preuaile, and thei being captiues, and prisoners vnder Antichrist, godes

ene-

enemie. They receiue ỹ sacrament but once in the yere, and in one kind contrary to Christes, ordinaunce. It muste therfore be vnthankfull, and abominable before God when hys churche is spoyled and distroyed after suche sorte. Finally there are some errroures and abominacions founde in the very sacramente. For the materiall substaunce of it ought to be bread and wyne, as it is in dede, as S. Paul so calleth it both before ỹ cõsecration & after. But the papistes, teach ỹ, not her bread nor wyne remayne after ỹ cõsecracion but accidentes only ỹ is, collour sauour taste ruddines and such other. And w̃ such manifest lies they blind mens eies to beleue that, ỹ thing is in the sacrament whiche is not there, and that, that is not in the sacrament which is ther in dede.

1 Cor. xi.

Alexander first pope of ỹ name decred and ordened, That water

should

shoulde be menglide, wyth wyne, whyche thynge is repugnaunte to Chriſtes ordinaunce. For he cõ=maunded no ſuche thynge to be done. If we wyll erpend, and con=ſider, the wordes of Chriſte oure Maſter, touching this ſacrament we maye eaſly perceiue what Sa=than goeth aboute. The papiſtes mũble in latine, & the belles maũe ſuch ringinge that the heares, can not vnderſtand what is ſayde, or ſong. They haue put to alſo, in the conſecracio wordes that are not in the Goſpel as Enim trutie, & Eleuatis oculis in celũ lifting vp his eies to hea uẽ. And Eterni Of the euerlaſting. Alſo Miſteriũ Fidei. The miſterie of ỹ fayeth. But theſe are maters of ſmal weight, thei leaue vnſaid wor des of grater importaũce which is Quod pro uobis tradetur aut frangitur That ſhalbe deliuered or broken for yon. And mẽs eares are ſtopped w̃ plaing one the organs, & deſcante ſonges.

When

When these wordes are spoken
leaste, they shoulde doubte in any
thynge that is saide. If the people
remembre christes passiō at ẏ time
the priestes are not thankes wor=
thie, for they shoulde boeth remē=
bre, the wordes of the passion, and
also giue thankes to God for the
same, but they shall not do so, if
the priestes can let thē. It is ther=
fore, manyfest that the papistes fo
lowe not Christes example in the
supper at theyr popishe Masse yet
they saye there Masse is holie whē
there is nothinge more vnhollye.
They bragge that saynte James
dyd vse thys Masse at Jerusalem
Saynte Marke at Alexandria,
and Saynte Peter at Antioche:
but they haue no historie touche=
inge thys matter worthy credite.
Though they vsed our lordes sup
per, as Christe oure mayster dyd
and as S Paule also at Corinth:
yet they dyd not vse it as the py=
uishe

uishe papistes do now the Masse. That Ignatius, Policarpe & Ireneus make mencion of, is not like this popishe masse. Thei confesse ẏ Basilius Magnus Iherõe & Ambros vsede another order, in the administraciõ of our Lordes supper, then is nowe vsed and that diuerse haue vsed, diuerse faciõs therin, by ther own wordes. Therfore it is manifeste, that this kind of massinge is not the ordinaunce of Christe, but inuented by mans wyt, and policie without ẏ worde of God. And nowe I wyll declare by the testimonie of aunciente histories what popes, and whẽ they patchilde together this beggerlye Masse of theires.

☞ Halowing of aultares and temples.

¶ Felix, frist pope, of that name, cõmaunded temples and aultars to be hallowed in the yere of oure Lorde God. cclxix.

☞ Aulters

¶ Sextus, firste of that name, orde=

ordeined aulters and Sayntes, in the yere of oure Lorde. Cxxiiii.

☞ Aultar clothes.

¶ Boniface commaũded aultares to be couered wt fyne linnen cloth, in the yere of our Lord .cccx

Chalices.

¶ Urban and Seuerine ordeined challices of goulde and siluer, in the yere of our Lorde. ccxv.

☞ Albes and corporasses

¶ Siluester dyd ordayne, albes and corporasses in the yere of our Lord. cccxiii.

☞ Candeles and ornamentes,

¶ Gregory dyd ordayne, lyght at masse, & certaine Ornamentes in ỹ yere of our Lord. cccccIxxxxii.

☞ Procession

¶ Agabetus dyd ordayne procession on Sondayes, aboute the churche in the yere of oure Lorde. ccccxxxii.

☞ Holly water.

¶ Alexander did ordeine water to be mingled wyth wyne vnleuened breade and holly water in the

the yere of our Lord.crii.

☞ Confiteor and the office

¶ Pontianus ordeined Cõfiteor before masse in the yere of our Lord.ccrrv. And Selestinus ỹ office in ỹ yere of our lord .ccccrriiii

☞ Kyrie eleison.

Gregori dyd ordayne, Kyrie eleison at Masse in the yere of oure Lorde.ccccclxxxrrii.

☞ Gloria in excelsis

Telesphorus, made Gloria in excellis, in ỹ yere of our lord.crrix

☞ Collectes and grayle

Gelasius made the Collectes Preface, and graile, in the yere of our Lord. CCCC.lxxxr.

Anastasius ordeined that we shoulde stande, when the Gospell is read in the yere of oure Lorde. CCCCir.

Martine made the Crede in the yere of oure Lord ccerrriiii.

¶ The canon is patched together of many, and therefore one sẽtence is repugnaũt wyth an other

ma-

many superstouse wordes are in it they call vpon certayne peculiare Sayntes in it.

And offer for soules, in purgatorie thei blesse & crosse as if greate vertue and powere were therin, and reade nothinge so reuerently as this theyr clouted canon.

Gregory made the Offertorye & Damasus gloria patri. They cā not therfore saye, that they minister, the sacramentes of oure Lordes supper as ỹ apostles dyd whē their doctrine is repugnaūte & cōtrarie, one to a nother. Thys is sufficiente to proue that the Masse should be abhorred because it doth laye for mens consience, snares of mēs traditiōs. Thei wil haue the prieste to be as ỹ prieste of ỹ olde lawe & bring, shadows in tyme of light, stretching out the armes, deuidinge the hoste, and such other Jeuish customes Jt was therfore, the dyueles deuise to bryng in-

to

to the churche, suche lewde lawes for the true liuing worde of God. If circumcision, hurteth as S. Paule, witnesseth, who can denye that the priesthod of Arō, varietie of ornamentes, and anoyntynge, do nothinge auaile and profite in thys tyme of the newe law. Much lesse profite is therfore receyued of mans inuentions and vayne dreames, that kepe men occupied from the exercise of true godlines, & humilitie of minde. And excite mens hertes wyth singynge and organplayng to acertayne carnall delite and pleasure, rather thē to ỹ true glory of god as dyd ỹ groue which was by the temple of Jerusalem albeit therefore these cerimonies are glisterynge in mēs eis yet they are vile, and of no reputacion before Christ, who requireth not the visour and shadow of a thyng, but ỹ very thing it selfe ỹ masse therfore which was ordened and constitu-

ted of Antichrist, and maintayned of his most best assured adherentes is an abominacion before God, throughe this externe pompe and suche other thinges, afore rehersed Finally they fere not to saye, that Christes bodie is offered in ỹ masse I wyll not contende, and stryue wyth them if they take, this word offer to signifie remembre, accordinge to the sence and meanynge of Christes wordes, albeit the ministers alone pronoũce and speake these wordes. Yet such thãkes giuing, and remembraunce belongeth not only to them alone, but also to the whole congregacion. We deny not that the Doctoures called the Masse an offeringe, whiche is the remembraũce of an offering once made as Sainte Augustine doeth playnely, declare sayeinge in thys offering is thãkes giuing and remembraunce of Christes bodie, and bloude which he offered

and

and shede for vs But the papistes are not pleased wyth this offering for they wil haue, a greater offring which is an offering representatiue when Christe dyed once for euer, and cã die nomore. They saye that these wordes (do thys in my remẽbraunce) signifie the consecration, offering and remẽbraũce, but this is a faulsely deuised and forgide interpretation. For Christe at hys holly and Sacrete supper, Tooke breade and gaue thankes, brake it and gaue it to his disciples.

Commaundynge them to eate, and in like wyse the wyne. Thẽ he preached to them hys death and passion that they shoulde do after hys example, wyth a sincere & true fayth, and there is not one Iotte, that can proue ỹ administraciõ of this most blessed sacramente to be an offering representatiue of Christ his owne offering, and although Christ woulde haue had his bodie

presente, bodily in this breade, yet in nowise his wordes signifie ỹ he offered him selfe in thys holie supper for he woulde haue gyuen hys bodie to thẽ reallie, & not in the sacramente. It is not inoughe, for these ptuilshe papistes to offer christes bodie to God except they offer it also for remission of synne, for healthe of ỹ bodie and for hope of eternal life. For other wise it shuld not be so highly estemed. If they continewe still in these errours, against the plaine trueth, they will deny Christ. For he that knoweth Christe, is certainely assured that he is god, and man the sauiour of the worlde, that in hym, as in the true sede of Dauid, al nacions are blessed and that no mã can come to the father but by him. For the father doth so loue him, that for hys sake, his angre toward vs is pacified for he is our rightuousnes, holines and redempcion that nomã

The beleefe of a true christian. Ro. iiii.

Ga. iii. John. xi.

Cor. i.

is

is saued, but bi his name only that
he alone fulfilled, the worke of our Act. iiii.
redempcion with out any helper.
And finally, ỹ he did sufficiẽtly sa= Esae. lxiii.
tisfie for our sinnes on the crosse if
we beliue truely on him. This is ỹ Heb. x.
ground, of our christen faith, wher
on christes church is builded. And Math. xvi.
he that denieth Christe to be hys
perfecte, and sufficient redemer by
once sufferinge death on the crosse
maketh him an vnsufficient priest
and vnable, redemer. And therfore
they deny Christ in that they deni
his ful power and vertue in our re
demptiõ. These Malkinge Masse
priestes, in their often offeringe of
Christe denye that we are Justifi=
ed by fayth only ascribinge part of
oure iustificacion to good workes
cõtrarie to ỹ playne scriptures of Eph, ii.
God for we are saued by grace,
and not of workes. And they mag
nifie and extolle the Masse aboue
all other good workes, makeinge

them sélues fellowe prieſtes, wyth Chriſt wherin they ſhew, of what generacion, they be euen as they ſpringe of Lucifer, the father of pride, nowe let vs expende and cō=ſider, whether Chriſte commaun=ded his diſciples, to make an offe=ringe of the ſacrament, of his holy ſupper or whether he offered, hym ſelfe therein or no. Undoubtedly, Chriſtes wordes, diligently obſer=ued and noted we maye perceyue eaſlye ꝑ Chriſt offred no ſacrifice, therein. To take and breake bread doth not ſignifye to offre. To geue thankes is not to do ſacrifice, for elles he hadde done ſacrifice in fe=dynge, fyue thouſand w̄ the fewe barlye loues, to gyue his diſciples to eate. And to ſay do this in remē=braunce of me, in ſhewynge furth the Lordes death, vntyll he come, is not an offering. To belyue that Chriſt was giuen vs ꝑ he gaue his bodie to death for vs, ꝑ he ſhed his

bloud, not at ỹ ſupper, but on the croſſe to redeme vs frō ſyn, is not an offering Finally to proue ỹ teſtamēt & ỹ beleue on ỹ which was cōmaunded in the teſtament, doth not ſignifie to offre. How wyl you nowe proue your, offeryng in the Maſſe. We come to the Lordes table we take and eate, truſteinge in Chriſtes promeſſes, howe do we thē, gyue to him againe. If a king ſhoulde gyue a ringe to a pore mā for a gage, not that he ſhoulde be heire of hys landes and goods, but that it ſhould helpe hym, and that he thereby ſhoulde remember his liberalitye, & mercye, and ỹ people myght cōmende, and prayſe hym for that facte, the pore man receyueth it to giue it agayne, to ỹ king thynkinge to do hym a great pleaſure, to make hym riche wyth hys own gift, wer not this a madmā? So may al ſuch be Judged, as offere to Chriſt agayne, ỹ wbych he

gaue vs for our owne vse and pro-
fite, and that thereby we shoulde
kepe in remembraũce his loue, and
mercye towarde vs. Christ did not
lifte vp the sacramẽt ouer his head
as these proude papistes do. They
obiecte and saye that God cã giue
some thynges, and receyue them
agayne, as the sacrifices of tholde
Psal.x. lawe. Thoughe they were the gif-
tes of God, Yet they were gyuen
to hym agayne, and thoughe a cõ-
trite herte is the gyfte of god, yet
it is a sacrifice to God. If we
were cõmaunded, to offer sacri-
fice as they were, then theire ob-
iection shoulde be of some strẽgth
and efficacie. But wee haue no
suche commaundemente neyther
the scriptures make mencion of
these popishe sacrifices. For Christ
is of greater power and reputaciõ
then that these proude popish pre-
lates, other can or oughte to offer
hym to hys father. Christe sitteth
on

on the fathers ryght hande, and once satisfied for the synnes of the true Christen church, with a most sufficient and perfecte sacrifice. Act. vii.

Dare we then moste miserable wretches enterprise, to do thys thynge agayne. He that doth offre vp sacrifice is better thē the sacrifice. They therefore are better thē Christe their sacrifice, he offred vs a sacrifice to God, and do we goo about to offer hym? He that offerreth vp sacrifice, ought to be as pure as ỹ sacrifice. Oh howe pure they make Christ nowe. He as a testament maker, gaue his disciples the sacramēt in his supper, none other wise thē as a writtē testamēt, wherin by fayth in Christ, we receiue Christes bodie & bloude, the vertue and frutes of the same. If wee gyue hym hys testamente agayne as if he required it of vs, should not we haue the testament maker in a contempt? And should Aba. xi.

not

not the promise in the testamente, be of effecte? Who abhoreth not thys kynde of blasphemie, whē we consider the hyghnes of Christes priesthod and what this worde sacrifice contayneth in it, we maye easlye perceyue what Iniury we do to thynke that we offer Christes bodye as the papistes do S. Paule declareth vnto vs ỹ prist-
Hebrs. vii hod of christ saiing it is mete ỹ we haue suche a godly and vndefiled byshop, made higher then heaues whych nedeth not, to offre dayly. First for hys owne sinnes, and thē for the synnes of the people as the byshop of the olde lawe for Christ dyd thys once in offeringe vp hys owne bodye, and in an other place he sayth Christe beinge the hyghe priest, of the good thinges to come came by a greater, and more perfecte Tabernacle, whiche was not made wyth handes that is to saye was not of thys kynde of bul-

ding

ding. Neither came he by ỹ bloud of gotes and calues but by hys owne bloude, he entred once into thys holly place, and founde eternall redempcion, for we are made hollie, bi godes fre mercie, through the offering of christes bodie done once for all. For Christe verely beinge one sacrifice, offred vp for our sinnes, sitteth on his fathers right hand, lokeing for the thing that remayneth vntil his enemise bemade his fotestole, for wyth one offring he made perfecte, those that are sãtified. Saynt Paule teacheth vs by Melchisedech. That Christ is king of peace & rightuoulnes. By these places of scripture it is Manifest that Christ, ought to be offred no more. For Christes death is so perfect a sacrifice, ỹ by ỹ one offering we are made cleane from sinne for euer. And touchinge his bodie he is nomore in thys worlde. There is to be noted that Saynt Paule

sa=

sayeth that Christe is once offered The papistes, saye often. He saieth all thinges are cõsummate &, made perfecte by one sacrifice. The papistes wil haue moneie malles. Note also that Christe offered hym selfe and so dyd not the churche bysshopes nor prieستes, and thys worde cõsummate or made perfecte doeth blanke them, that they haue nothing to answere, for the holy gost confuteth theyr sophistrie and cauilacions, wyth so manifeste and playne argumentes as can not be denied.

Note also thys worde euerlastinge. Christe is an euerlastynge prieste, for he made satisfaction, for all the synne of the whole worlde, and this sacrifice hath a continuall efficacitie, and vertue in all the that beleue in it, and shew it forth wyth thãkes giuinge for the same It is truely a great vnthãkfulnes to say it is necessarie to offer christ

a=

againe, an other waye for ỹ sinnes of the worlde. They seke manye e-uations to defende their often offring. One is thys they say Christ offreth hym selfe Sacramentally, & thei are but ministres. But thei declare not this worde sacrament what thyng it is, leste they should vtter the truth. The sacrament is no nother thynge then a token, for vs to remembre, that Christ being an only sacrifice, toke awaye oure synnes once on the crosse. Yf they woulde declare it after thys sorte, we shoulde sone agre. But when no man doeth resiste them herein they maye doo wyth there Masse what so euer pleaseth them. They rule fortune at theyr owne plea-sure. Victorie in battaile is optai-ned bi their Masse, satisfaction for sinne, & what thinge is it that the Masse cannot do. And they make theyr bostes, that they deserue by this holi worke what thyng so euer

is

is needful. But whē they are put to there answer thē thei fly to this euaciō afore reherssed Christe offereth hym selfe therin, ⁊ we are nothynge elles but ministers theyr cannon which they magnifie and extoll aboue the gospell, doeth manifestlie opē and detecte theire vngodlines, and blasphemi, for before they come to the consecracion thei saye I offre presente and gyue to God an holye and vndefiled sacrifice, for the peace of the whole congregacion of holly churche, when as it is nothynge but breade and wyne. And it is named the sacrament And albeit they beliue, that it is not then oure Lordes bodye, yet they offer it fore all the world. This must nedes be plaine Idolatrie to gyue to breade and wyne, the honour and glorie of Christe who gaue hymselfe for the church to reconsile and make hys father, atone wyth vs. Howe can Christe

offer

offre himselfe in the sacrament be
fore he is ther: I thinke men maye
nowe easlye perceyue howe muche
their lies, and answere differ frõe
their dedes and masses. What an
heinouse offence is thys to offre,
a peice of breade, & a litle wine, for
the onely Sacrifice of Christe the
highe priestе. And shal ỹ bread and
wyne be of lyke efficacitye, and po-
wer to redeme synne with ỹ bloud
of Jesus Christe: But they are
muche more blasphemouse after ỹ
consecracion saying, that the bread
and wyne are tourned into the na
turall bodye, and bloude of Christ
for they saye, we offre to thy holly
maiestye an holly offeringe, holy
breade of lyke euerlasting, and cup
of euerlastynge healthy, whiche we
praye the vochsafe to regarde and
loke vpon, wyth thy moste merci-
ful eies, and cherful countenaũce,
and let them be as acceptable to
the as ỹ reward of rightuouse A-

ble

ble & sacrifice of our father Abra-
hã Make thẽ an hollye & cleane sa
crifice that thei may be brought to
thin altar by ỹ hand es of ỹ angel.
These are the wordes of the cãnon
If they speake of Christe, as they
cõmõly vnderstãd it, how cã their
Imaginacion take place, where
they saye, that Christe offred hym
selfe in the sacramente. For they
praie for Christe, and desire of god
that he maye be in suche fauoure
wyth God as Abel and Abraham
and that the Angell maye bringe
hym to the aultar of god. For they
cã not take bread of eternal life to
signifie the people, although christ
were in the breade bodelye, yet he
shoulde not be offered to God for
that were great, derogaciõ, to the
honour of hys priesthod. Great in
conuenience doeth folowe to saye
that the Masse is a sacrifice for sin
nes. For saynt Paule sayeth, for-
giuenes of synnes is not without

shed

shedding of blonde. Howe is Christ then offered in the Masse when there is no offeringe wythout blonde, for if there be any sacrifice, that suffereth not and is without blonde. Saynt Paules Argumētes are folishe, and of no strength or vertue, saying. Christ offreth hymselfe no more or elles he muste necessarily dye once agayne, and must haue died often tymes sens the begininge of the worlde. But vndoubtly, S Paul doeth knowe the true sence and meaninge of holly scripture better thē any of al the papistes. For a sacrifice for sinne is neuer offred without bloud. This saying ther fore, that some thing was offered in the olde lawe, as breade wythout blonde, maketh nothinge for there purpose. For when the bodyes of lyuinge creatures are slayne, and sacrifice is offered for sinnes, blonde must be shed. Thei

cannot therefore proue, by scripture that Christes bloude is offered in the Masse, otherwyse then in remembraunce, and thankes giuing. And thys is done both of the ministers and receiuours. For as prayer, so thankes giuing also belongeth, to al men. He that geueth thankes, sayeth not I offer any thing more than a thankfull herte and prayse to God. If the people were taught thys doctrine. They wolde not bestowe so much monie on masses and vpō the foūdacions of chauntries, and fraternities as they haue done, throughe persuacion, that remission of synnes, is obtayned in the Masse, not by grace promised to them that beleue, but by offering of Christe the sonne of God and by prayeinge for hym. Phie, I am ashamed, to reherse thys abominable balasphemie of theirs in maters of God. The papistes in as

muche

muche as in them lyeth, kill and crucifie Christe agayne in there sacrifice of the Masse, doinge no other wyse then if Christe as yet were not ascended into heauen, to hys father he that doeth thys, maketh Christe subiecte to death and crucifieth hym agayne. For Christe entred not nor entreth in to the hollye place of heauen, but by his bloud. Let vs labour, that Christ maye dwell in oure hertes They obeicte, ẏ if it be derogacion to Christes honour, and dignitie, and that the merite of hys passion be not perfecte because we offer Christe agayne: fayeth, Baptisme and kepinge of godes commaundementes maye diminishe the dignitie of Christe, and full merites of his passion, and therefore it should not nede to do any good workes. This is a folish and an vnmete: comparisiō. The offeringe verely of Christe agayne, is

contrary to fayeth and good wor-
kes. For they glorifye ỳ merittes
of Chriſtes paſſion, when the offe-
ringe of him agayne is greate de-
rogacion to the ſame. They do as
a man that lyghteth a candle, in
a bright ſunnye Daye, ſaynge all
thoughe the ſunne giueth a light
cleare inoughe it of ſelfe: yet it is
neceſſerye, and profitable that
more lyght be put thereto. But a
man maye anſwere ſayeing why
do you mocke your ſelfe?

You haue the bryghte daye in
derilion, as if the ſunne were not
ſufficiente wyth out your lyght.
So although ỳ merites of Chri-
ſtes paſſion, are ſufficient to for-
gyue ſynne as the cõne is to make
a light daye yet, the popiſhe maſ-
mõgers wyll offer him vp, againe
The ſacrifice of the Maſſe, for re-
miſſion of ſynnes (thoughe there
be none ſuch) is like a candel ligh-
ted in a bright ſunny daye, and ſo

ſlan-

slander the true sacrifice, to be vn-
perfect. But as we se, by ỹ brightnes of the daye, so by ỹ knowledge of Christes merites we perceyue the goodnes of God towardes vs and fayeth is profitable to vs as a gifte of God, and throughe faith we do good workes, wyllinglie as obediente childerne, but no other good workes. then suche as are cõmaunded by God.

We haue nowe declared the sacrifice of the Masse, to be agaynst godes commaundement, the wordes of God and hys glorie. And nowe we wyl proue these argumentes and assertions to be dreames of scriptur prepostrously vnderstãded & playne lyes, which not onely cannot proue and affirme the Masse to be a sacrifice but also wholly make againste it It is therfore euidently perceyued that thys popishe Masse is an horrible abominacion, before God. That

they ought to dispute proue and affirme, by Christes ordinaunces wyth sure demonstracions, and plaine textes, of scripture, that the Masse is a sacrifice. But there is not one worde or example, that maketh for them, as I haue before declared. They woulde wrast and turne thys sayinge (Do thys in my remembraunce) to mayntayne there lyes as who say God would these wordes, shoulde signifie to offre, or do sacrifice. When they muste be this vnderstanded, what so euer you haue seene hearde or done, do it in remembraunce of me but they cannot fynde, in all the supper. That Christe dyd offre vp sacrifice. They obiecte, that euerie byshop chosen of men and appointed for men touchinge these thinges, that belonge to god: doeth offer gyftes and sacrifices firste for hymselfe and then for the people. Thys assercion is of no vertue or

stengthe

strength, for here Saynte Paule speaketh of the prieftes of the olde lawe, whiche were a figure onely of Chriſt as ye may eaſly perceiue by theſe wordes folowing the ſame texte ſaying. No man muſte take vppon hym, the dignitye of prieſthode excepte he be called of God as Aaron, and thei which were of the lymage of Aaron. But what is be come, of theſe prieftes? Al thei wer depoſed, and aboliſhed by Chriſtes death, and Chriſte become a prieſt in their ſted, not of the order of Aaron but of Melchiſedeche a man therefore, maye knowe that thys place, of Paule maketh nothynge, for their Maſſinge ſacrifice. And if they wyll haue it to agree, both to the prieftes, of the olde lawe and newe Teſtamente: they muſt proue whether they be, prieftes or no. As the name of prieſte maketh not a prieſte, but his dedes, like as a begger, named prince, heringe

princes to be rulers of people, and countreis. If he cleime a people, and countrie which he maye rule, and gouerne shal he therfore haue a people, and countrie to rule? So the popishe priestes that are priestes in name onlye, hearinge that the priestes of the olde lawe did offer sacrifice for synnes after godes cõmaundemẽte, if they cleime the same authorite shal thei therefore haue it? But thys is a harde sayinge, to saye there are no priestes nowe in the newe law. Let no man be offẽded ther wyth, for vndoubtedlye, there be no priestes nowe appointed of God to offer for synnes, but euerie chrystiã man is ordeined of Chryste, to be a priest to praye, to gyue thankes and prayse to god and to offre vp them selues in sacrifice Saynte Peter sayeth you are a chosẽ generacion, a royall priesthode and a holly people meaninge therbye al chrysten peo

ple,

ple, as by al christian men. The ho-
ly goste teacheth the prieſtes of the
newe teſtamente, that is to ſaye al
chriſten people are of muche more
honoure and dignitye then weare
the prieſtes of the olde lawe, but
none of theſe prieſtes can offre for
ſynnes. Yet they obiecte, how can
the churche continewe, if we ſhall
haue no prieſtes to teach correcte
rebuke, and exhort the people. We
anſwere that God wyll euer raiſe
vp ſome in the congregacion, to do
theſe thinges. And Chriſt hath or-
deined in al congregacions a ſhep-
herde, and preachers, but no maſ-
mongers whiche haue brought in
to the churche manye errours, by
theyr vaine ceremonies and maſ-
kynge. Alſo where Saynt Paule
ſayeth, if we ſynne wyllinglye, af-
ter we knowe the trueth there is
no ſacrifice lefte to purcheſe vs re-
miſſion of ſinnes theſe papiſtes ga
therof this ſaing ỹ ther is no ſacri
fice

fice to helpe them, that synne, wylfullye, but that there is a sacrifice yet remaynynge for the fayethful, which is their masse. They fauselye vnderstande the texte. For S. Paule sayeth a litle before, ỹ there is nomore sacrifice remaynyng for them whose synnes are forgyuen al readye, and therefore one place expoundeth another, and plainly declareth, ỹ there is lefte no more sacrifice for them, that sinne of set purpose or for the that haue obtayned remission of sinnes alredie, for Christ offered him selfe for ỹ syn of those ỹ beleue in him, & wil not offer him selfe againe, for thē ỹ beleue not, but wilfully remayne in their sinnes. They obiecte ỹ we haue an aultar, whereof it is not leaful for thē to eate which minister in ỹ tabernacle, meaninge by thys aulter a heape of stones ioyned together, whiche they call an aulter, but Christe hym selfe is oure aul-

ter

ter wher on we laye oure prayers whiche are oure spirituall sacrifices, for no prayeres are accepted of God the father, but by Christ. For he sayth if you aske my father any thynge in my name, he wyll gyue it you. And saynt Paulle expoundeth, his owne sainge. Let vs offer sayth he at al times by him a sacrifice of prayse whiche is the frutes of our lippes confessing his name. We lye therfore, when we call the masse our Lords aulter for Christ is our onely aulter and S Paule, in all his Epistle to the Hebrues, doth knoweledge none other sacrifice for sinnes, but Christ once offred on ỹ crosse. The papistes haue no place of the newe testament to make wyth thẽ and therefore, they seke helpe of the olde testamente. And firste of the boke of Genesis they saye Melchisedech. Was the figure of Christe, for he was the priest of the hyghest. And as Genes. xiiii.

Da-

Dauid sayeth Christe is an eter-
nall priest after the order of Mel-
chisedech And therefore he offered
breade and wyne vndoubtedly
Melchisedech was ỹ figure of Christe
but Saynt Paule manifestly de-
clareth in what thynges, he was
the figure of Christ. In the reher-
singe of the honours and dignitye
of Melchisedech whiche is that he was
an eternall priest, and kynge of
peace, and ryghtuousnes. Ther is
not one worde, of the offeringe of
bread and wyne. They cānot finde
in the boke of Genesis that Melchi-
sedech dyd sacrifice to God, but that
he offered breade and wyne to A-
brahame, for sustenaūce of his peo-
ple, as Christe offered to vs hys
worde. Melchisedeche brought breade
and wyne and Abrahame payed
hym tythes Christe after the same
sorte gaue vs the sacrament of his
bodye and blonde, but he dyd not
offer it to God. The scripture she-
wyth

with forth Melchisedech vnder the fi
gure of an eternal an only priest.
But the papistes appointe othere
priestes to be Christes viccars af=
ter his ascēciō in to heauē. If a mā
shoulde agre wyth them ỹ Christe
offered to God breade and wyne,
yet they cannot proue, that he kil=
led hym selfe in sacrifice vnder
bread, and wyne. Also if Christ of=
fered nothyng but breade & wine:
the priestes of the olde lawe dyd
muche better in kyllinge of liuing
creatures, to offer them in sacrifice
The papistes cannot, tell what to
saye, and whan they bringe au=
thoritie of scripture it maketh a=
gaynste them and are confuted
wyth there owne sayinges as one
that is slayne with his owne wea=
pon. Moreouer they bringe suche
places of scripture as speake of
mele and vnleuened breade, as of
the breade, that was euer stādinge
one the table of ỹ vnleuened bread
and

and two loues of ỹ first fruites Also where they are iudged holye, because they offer to ỹ Lorde, an host of bread, & chiefeli thei make great bragges of the sayinge of Malachias a cleane host is offered to my name in all places, for my name is magnified, among the gentiles. And in what place soeuer they fynde the offering of breade and wyne, they apply it to signifie, the bodely offeringe of Christe in the Masse. They beleue that they cannot er, and that these dreames, are confirmed by the law, prophesiyng therby as they did of purgatorie, that wher soeuer they found this word fiere written in the byble, they applyed it to signifie purgatory, as they do in thys mater when they can bring no probable reason, that Christes bodye ought to be offerd in the Masse. And whē, they find any mencion of bloude and other sacrifices they waste thē to Chri-

stes

stes bodie takynge witnesse of the olde doctours when thei no better vnderstande them, then they doo the byble. Nowe we wyll briefely make answer to theyr allegations and declare the true maintenaũce of such places as they alledge to make for theyr purpose. And firste we wyl declare, the saiyng of Malachias whereby it maie be perceiued, what the other places signifie. He rebuked the Iwishe priestes who gaue them selues all together to couetuousnes, when they shoulde haue occupied them selues to offer a pure people to the Lorde, and to fassion there maners after gods commaundementes as the Chapiter folowinge doeth testifye. They oughte to haue taught the people godlines, and all kyndes of vertue but they fed the people w̃ foleshe, and vayne tradicons of men & offered to ẏ Lord an vngodly people & folishe herted Here is named the

fill=

filthye breade, the blind, lame, and broken sacrifice. They maye perceiue that the vncleane bread can not signifie, ỹ pure bodie of Christ that breade and sacrifice therfore doeth signifie, the people as saynt Paule sayeth we are one breade and one bodye, and that he doeth seruice to God in preachinge the Gospell, to make the Gentiles an acceptable sacrifice to God. Whē the priestes therefore made an vngodlye and sinfull people by there doctrine and euill example, God rebuked them and thretneth, that he woulde ordeyne other priestes, in theyr stead that shoulde offer a pure Sacrifice, not only amonge the Iewes, but also amonges the gentiles, that is to saye, they should enstructe, the people wyth true godlines and wyth true honoure and worship of god. He therfore dyd prophesy of the priestes whiche shoulde come to offer sacrifice

fice of iustice, that is to say, the ho
lye apostles and all other faythful
ministers of gods word. And ther-
fore the people of God whiche is
Christes spiritual bodie, is brough
and offered by their doctrine to
God as S. Paule sayeth I haue
spoused the Corinthi, to Christe,
meaning no other thinge by these
words, but that by his preaching
and miracles, he hath brought
and offered in sacrifice to god the
Gentiles whiche were before car-
nal and fleshly mynded. And ther- Ro. xii.
fore he exorteth the Romains tho-
rowe the mercie of God to gyue
theyr bodies to be aliuely sacrifice Iohn. iiii.
holly and acceptable to God. The
people of God is spirituallye the
meate which Christe desired most
and are the twelue loues of swete
breade, whiche beinge conuerted
by the preachinge of the twelue a-
postles doeth continually appere
before the face of God. These are

the true preistes. And ỹ they maye bringe to effecte there enterprice, it is mete, that they be holly. that is. That they absteine frome all thynges, that pluckethe them frō the true worshipping of god. This breade is called somtyme vndefiled. For christē mē ought to walke in the trueth wythout Hypocrisie and fayned lies, and to be anoynted with oyle, that is to saye wyth the grace of the hollye goste, true charitie, and mercie this is ỹ true sence and meaninge of thys texte of scripture, declared and proued by other plases of scripture. But the papistes thoughe they alledge the doctors yet they can proue the meaning & vnderstanding of this text by no place of al the scripture Beade in the scripture betokeneth the word of God. For Christ saith, man doth not lyue onely by bread but euery word ỹ proceedeth, from ỹ mouth of god Theprieste ought

sin-

sincerly to minister this breade to the people, and in thys significacion the spirituall bread is not a sacrifice, but ẏ administracion of the word, & of ẏ ministres of god. This is the true manna & angelles fode which was giuen to men, frō heauē to be their sustenaūce. By these thynges a man may easly perceiue what offeringe the Apostles and true priestes made. Undoubtly a faithful people whō they brought to god with holsome doctrine, but they offered not the natural bodie of Christ after the opinion of these fleshly minded papistes, for ẏ were done to crucify christ againe. Thei beleue Daniel his saying maketh muche for there purpose where he sayth ẏ their daylie sacrifice, called in greke Endethismos. shoulde cease for a time, by this they vnderstand their Dayly sacrifice. The Masse that nowe beginneth to cease this application is falsely deuised. For

the sacrifice that Daniel speake of
Exod, xxix. was offered euery day at two seue
ral times which was in ỹ morning
and euening, & that sacrifice with
other Iwyshe sacrifices ceassed
when Christ ỹ only true sacrifice
offered himselfe on ỹ aultet of the
crosse. You may therfore easly per
ceiue ỹ, ỹ was not ỹ sacrifice of the
mas, for it is not done, both in the
morning & theuening, as ỹ other
was. and Eusebius saith our lords
supper vnder some byshopes was
ministred but once or twyse, in the
yere, the history of ỹ dayelie sacri-
fice, that Daniel speaketh of, was
fulfilled vnder Antiochus the ti-
ran, for in hys tyme there was no
sacrifice offered in ỹ temple of god
for the space of thre or foure yeres
In dede this is true. Antiochus,
was the figure of Antichriste for
he toke away ỹ true worshiping
and honour of god. And truste in
god, & faith is extingnished, when
men

men truste moze, in theyr owne power & worckes thē in gods grace they haue certayne other dreames and assertions but of no vertue or strēgth. One is, thei say the easter lambe was offered euerie yere, so Christe the true Easter Lambe ought to be offered oftē tymes nothinge cā be moze folishe then this Argumēt. For the easter lābe, was not offred for sinnes but only was slayne and eaten in remembraunce of the deliueraūce of the Israelits out of Egipte. But nowe the papistes offer for sinnes the sacrifice of the masse. For they are not contented wᵗ thonly remēbraūce of Christes death. Other sacrifices wer offered agayne, for they were vnperfecte, but Christ being a perfecte & sufficient sacrifice ought to be offered once, for euer. Thei obiect that whā the preachers & doctours did sacrifice at ỹ election of Paul & fasted, ỹ holly goste sayed &c. the greke

word ỳ they trãslate to signifie to do sacrifice, hath in this place ỳ signification ỳ it hath in ỳ. xiii. Cha. to the Romaines, ỳ is to minister as a magistrate in ỳ comõ wealth. And therfore after ỳ translacion of the papistes euerie maiestrate is a preist. But thei ỳ wilbe estemed, to be wittie and learned amongeste thẽ reason after this maner when Christ offered himselfe) the church also which is his spowse, may offer hym for synnes in the Masse. For Christ & hys church so agree and so consente together. That what so euer the one doth the other agreeth to the same. But thys is a lye. For if Christe died for vs, then the church must do the same. Christ is the bread & highe prieste. Ergo we are the bread and highe prieste also. Christe was offered say they wyth payne, and sufferinge of the bodie. Ergo he cã be offered & sufer not. He was once a sacrifice, ergo he cã

Ro. xiii.

be

be a sacrifice againe. But this ther talke is vayne and foleshe. For we seke not what Christ might do but what he dyd. And what the scripture teacheth. Also they obiecte ꝑ it is better to gyue, then to take. In sacrifice we giue, & in our Lordes supper we take it is therefore better to offer. But let them first proue who gaue thē authoritie to do sacrifice after thys man. It is better to be a sauioure thē a creature and seruante. Therfore as it is a greate blasphemie, a man to saye he is a god, and sauiour, so it is great blasphemy ꝑ sinners shall go about to offer Christ for remission of sinnes. So thus it cōeth to passe, ꝑ the more thei defēd their errourres ꝑ more vngodli thei shew thē selues againste Gods mateſtis Some of ꝑ papistes doubt not to say ꝑ we sin dayly, therfore dayely sacrifice is necessary. And they say Christ toke away the sin past only

whiche

which is called original sin & that satisfacion for other sinnes, muste be made other wise, ỹ is by workes and sacrifices And thei put to many other thinges ỹ differ so much from the doctrine of fayth as any christen mā hearing thē may easly perceiue. For thē it were cōsequēt that Christe is neither God nor a true sauiour. Now we haue declared, what the Walse is. Not a sacrifice for sinnes but an horrible abominaciō before God. Al Christē mē ought therfore to shone and flie frome it and tourn to the true vse of oure Lordes Supper accordynge to hys moste holy ordinaunce. To whome be honoure and glorie for euer

AMEN

Fines

A Frutfull

sermon of the mooſt Euan
gelicall wryter M. Luther/
made of the Angelles
vpõ the. xviii. chapi.
of Matheu tran
ſlated out of
laten
in to Englyſhe.

✠

Prynted at Londõ in Pau
les churche yerde/ at the
ſyngne of ſaynt Au=
guſtyne by Hugh
Syngleton.

Cum priuilegio ad imprimendum ſolum.